

"MAKE HASTE."
Make haste, O God, my soul to bless!
My help and my Deliverer thou!
Make haste, for I'm in deep distress,
My case is urgent; help me now.
Make haste, O God, make haste to save!
For time is short and death is nigh;
Make haste, for yet I'm in my grave,
And with the lost forever lie.
Make haste, for I am poor and low;
And Satan seeks my prayer and tears,
O God, in mercy be not slow,
But snatch me from my mortal fears.
Make haste, O God, and hear my cry;
Then with the souls who seek thy face,
And those who thy salvation prize,
I'll magnify thy matchless grace.
—C. H. SEYMOUR.

FENCES.

Fences are fine indicators, and division marks, they also limit territorial boundaries. They are of great importance to the farmer, and are a constant source of care, anxiety, and expense. High, strong fences are the farmer's best insurance against the losses and damage caused by his crop by bad stock, also against the strife and bitterness caused by low, rotten fences. This is sufficient for the ordinary use of the term "fence." There are, however, metaphorical fences. These are class fences, party fences, political fences, denominational fences and the various fences of political economy.

Each class of individuals is striving to fence in the interests of the "insiders" and fence out the oppression of the "outsiders." The numerous labor organizations have been tireless in their efforts to fence in the privileges of laboring men, and to exclude the outrages of capitalists. Fences are necessary and useful.

A Methodist Bishop is reported as having said that there ought to be a fence built, horse-high, bull-strong, and pig-tight between the Methodist church and all other denominations. By refusing to be divorced from their sins, sinners fence themselves out of heaven, and in the coming day of divine wrath, the impartial Judge of all the earth will fence them into hell. The innocent and they good suffer now, but God will protect them from the bad by and bye.

1. Social Fences.—There ought to be a social fence, elephant-high, lion-strong, and vermin-proof, built for the protection of the characters and happiness of our young people, and especially our girls.

"The little foxes spoil the vines." The home is the source of society. Bad homes make bad society. Our daughters need sound training and correct discipline before they are admitted into society.

Every Southerner feels proud of the high standard of our Southern womanhood. Is the standard too high? Ten thousand times no. Shall we lower the standard of home culture to suit the demands of a vitiated society? My answer is an iron clad "no."

What is it that makes our Southern womanhood a crown of glory to our Southern life? It is her beauty, modesty, purity and moral worth. The conscientious parents look upon their daughters as they pass out from under the golden wings of home protection into the wilds of society. Many a fair, angelic creature has been drawn into the whirlwind of vice, plunging into the hopeless depths of disgrace to rise no more.

I do not say that every member of society is bad. The prevailing influences of society are evil and too far below the moral dignity of the Christian home. The card party, the wine supper, the dance, the theater, the circus, etc., are places of amusements frequented by our daughters and sons to their moral injury. The influence of such places are corrupting in their tendency. The profane swearer, the whiskey drinker, the gambler, and the woman deceiver are as much at home at such places as the fish in the water. It is their element.

Such institutions are not necessary. There are ten thousand ways in which our young people can have their harmless gatherings, within suitable homes, at the right places, and conducted in the right manner for their amusement.

By his good face a young man—no, he was not a man, but a queer animal called a dandy—who deceived a whole community because he had a good (2) face. You need not expect the devil to unmask himself when he is seeking the downfall of your character. But, on the contrary, he frequently wears the livery of an angel to accomplish his mischievous designs.

Mothers, wives, daughters, sisters, demand that society shall be of such character that you will not compromise your purity and morality to enter it; and should this demand pass unheeded, fence yourselves in and society out, and abandon it to "society folks," for whom it is suited.

2. The churches should have a high, strong fence between themselves and the world. The basis of membership should be scriptural—viz: a converted membership; then it will not be so difficult to secure the high standard of membership required for effectual evangelism. As a thoughtful pastor very truthfully said in a sermon, "The church is no moral hospital." It is unscriptural, unwise and inconsistent to throw down all barriers and invite the unregenerated world into the

church to get religion. You cannot catch religion like catching smallpox or yellow fever. Our Savior said: "Ye are the light of the world." What sort of a light is an unconverted church? It is not consistent to exclude members from the church who were received without gospel evidences of conversion, upon a charge of unchristian conduct, for they cannot do that for which they are not capacitated. You had as well punish a deaf mute because he cannot hear nor speak.

A certain preacher, while inviting people to join "the church," said: "It is not a question whether you are good enough for the church, but whether the church is good enough for you." Where such is the case the church and the world had better cast lots and see which shall be called "the church;" and if the world gets it, then open the door and invite "the church" to join. Are not such blind leaders of the blind? If so, both will fall into the ditch.

A few days ago I met one of the Lord's faithful workers who said that he joined the church young and was led astray by "the dance." He was excluded from the church. Like the prodigal son, "he came to himself," repented and returned to his father. He was received back into the church discipline, exercised in the proper spirit, always does good. It faces the church good. If the offender is converted, it does him good; if he is not converted, it gives the church an opportunity to get rid of him.

Conformity to the world, mediocrity, lying, defrauding, all sorts of gambling, constant failure to pay honest debts, profane swearing, oppression of the poor by usury or otherwise, whiskey drinking, etc., should be cut off from the membership of the churches of Christ.

3. Doctrinal Fences. The founder of Christianity established a fence between church and State which was broken down, but is being rebuilt. The religious world owes much to the faithful few in all ages, who have fought, bled and died to preserve the true doctrine distinct from the false. The present friendly intermingling of true and false doctrines is the source of evil. Fifty years ago, when people tried to kill the whiskey traffic without hurting anybody, the whiskey power laughed in its sleeve and went on multiplying saloons and manufactories, increasing capital and moulding sentiment until it has so completely envenomed itself that it will require a long, hard fight for the nation to rid itself of the disgrace and crime which its legalized existence entails. False doctrines have been growing for thousands of years, and are backed up by strong sentiment so much so that people can openly disobey the Bible, and yet wink at it just because they have the name of Christ in the ritual. I would not separate those who are God's children indeed and in truth, but on the other hand, I would make them one in spirit and organization by one stroke of my pen if I could. The present sugar-coated-love-dovey sweet-water style of preaching will never bring the world to the truth. If you stand squarely and firmly by the Bible and raise your voice against unscriptural views, you will be branded as a "bigot," while the tolerantist will pat the hydra-headed monster of false doctrine on the head and sit back and smile deceptively and listen for some one to say: "Isn't he liberal?" "Isn't he broad?" "Isn't he charitable?"

Our Savior and His apostles predicted the coming of false prophets, and warned the people against them. Paul wrote his brethren at Ephesus to be no more children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive." (Eph. 4:14).

John tells us (Rev. 2:2) that the church at Ephesus tried false apostles and found them liars, and the Lord commended the church for it. The policy of not a few is to give false doctrines fits, and spare those who believe them.

John tells us again that our Savior had a few things against the "Perogamus church." What were they? "Thou hast them that hold the doctrine of Balaam." . . . Thou hast also them that hold the doctrine of the Nicolaitans which doth teach that they may eat of things which they call clean." (Rev. 2:14-15). What does "them" refer to? It refers not to the false doctrine, but to those who hold it. If God is "immutable and impartial, therefore the church which keeps in fellowship those who hold false doctrine, will be censured. Piety in those who hold them is no atonement for false doctrines, for Paul pronounced a curse upon any, though an angel from Heaven, who preaches any other gospel than that which he preached. (Gal. 1:8).

The same writer, in his last advice to a young preacher, charges him to reject a heretic after the second admonition. (Tit. 3:10).

He also says to another young minister that he should withdraw himself from all who taught contrary to the words of Christ and contrary to the doctrine which according to Godliness. (1 Tim. 6:3-5).

Let us establish and continue a high granite fence between the doctrines of the Bible and the currents of rationalism, materialism, infidelity and all religious "gish" which does not stand upon the word of God.

GEO. W. KNIGHT.

Tokio, Miss.

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NOTES OF A SERMON

BY H. F. S.

"The Lord added to the church daily such as should be saved." Acts 2:47.

POINTS FOR DISCUSSION.

The church, its members, and the divine influence and authority in their connection with it.

TIME AND CIRCUMSTANCES.

First Pentecost after the ascension. People from all parts of the known world present. First fruits of the more abundant influences of the Holy Spirit, given as evidence of the exalted glory and power of Jesus, John 7:39. Not the beginning of the kingdom, as is evident from Mark 1:1 and Luke 16:16; but the beginning of the church.

1. THE CHURCH.—First historical use of the term representing an existing organization. In Matt. 16:18 and 18:17, the term is used by way of anticipation. Means "called out" and by consequence called together. Separated from men by divine choice and influence, and brought together by the divine authority, cannot mean "a gathering of men." It is a gathering of all believers; for the persons described, "such as should be saved," were already members of that, and they are the ones added to the church, must mean that society of Christ's disciples separated from men and united among themselves in covenant relations, for the promotion of personal piety and the evangelization of the world. Brought and held together by a common faith, a common love and a common purpose. Their earnestness, benevolence and joy were attractive and impressive. Verses 42-47. To this body there were daily additions.

2. ITS MEMBERS.—"Such as should be saved" were added to it. Not such as ought to, needed to, there should be saved; for thus all men would be included, and there would be no distinction. Not exactly those who were certain to be saved in the divine purpose, and therefore equal to "the saved," but literally those who were being saved who were in the process of complete salvation, who had adopted the initial means of salvation. They were those who escaped the guilt and doom of the perverse generation of verse 40, those who gladly received the gospel of verse 41, believers of verse 44.

But do not the words of verse 39, "the promise is unto you, and to your children," warrant mixed membership of believing parents and unbelieving children? Examine three words: (1) Promise; of what? Baptism is that which one becomes a member. But this is a duty, and duties are commanded, enjoined and promised. Gifts and blessings are promised. Here the promise is a gift of the Holy Spirit, and all who have that gift, of whatever age, are added by the Lord. (2) Children, not little ones, but plainly descendants, as contrasted with those that are afar off, that is Gentiles. His church was to be composed of Jews and Gentiles. Further described in verse 17 as sons and daughters who should prophesy. (3) Church, called out by divine choice and influence from the mass of men, and under faith separated from the "unholy generation."

3. Divine influence and authority in adding men to the church. The Lord, that is, the Lord Jesus, added daily to the church. The great head of the church chooses and prepares members for his own body. Becoming a member of his church is no insignificant thing. Men acknowledge the need of his guidance and help in repentance and faith, but seem to think that they can dispense with his services when they unite with the church. They join the church. In the church, the Lord added to the church. How? Not personally, because he had ascended. He sent the Holy Spirit to prepare men for membership. He was exalted to give repentance and remission of sins. Through repentance and faith, men separated themselves from the world and were thus called out and added together. In the ceremony of baptism they expressed this separation. Verse 41. The main idea is death is separation, and baptism is a symbol of death. Rom. 6:4.

The church is not a mediating agency between God and man, but a society of believers in Christ. The church does not add to the Lord, the Lord adds to the church. It is certainly the will of the Lord that men belong to his church, not only to his spiritual body, but to the outward organization to which he adds men.

What church must I join? Many Protestants answer, the church of your parents. Then it cannot be a question between them and Romanists whether there shall be human authority in religion, but whether that authority shall rest in pope or parent.

Ought you to join any church? Let the Lord add you by His Spirit and word. Get clear and scriptural ideas as to the nature and functions of a New Testament church. See who can really be members. Men may be among members and yet not constituent members. Look at the divine pattern and seek the one nearest to it. Do not look back through ecclesiastical glasses. These were written centuries before the church makers were born, and

six centuries before there was a pope. Do not read anything into the narrative. Read with the sincere desire to know and the honest purpose to do God's will. He who in the beginning of Christianity added to the infant church, will now guide every candid inquirer. A woman, who on a joined a church that she might become a Christian, was afterwards converted and attracted to the simple society of believers in Christ, because there was much in common between them, exclaimed after her baptism: "What a blessed thing it is to be added to the church by the Lord." Those words of rejoicing lead to the preparation of these notes.

MORE LIGHT.

I see Brother Womack has set his lance in rest and made a gallant charge on the women of the W. C. T. U. I was pained to see this. I am a Baptist and expect to die one. I would be delighted if all Christian people were united in one denomination and that one, the one to which I now belong, but I do not expect to live long enough to see this; there are differences that cannot be reconciled but we can and do agree in our opposition to liquor traffic, lotteries, etc. In our content in this case against the whiskey traffic, Baptist, Methodist and Presbyterian stand shoulder to shoulder against this demon of darkness. We made an invincible host and the whiskey devil was cast out. The W. C. T. U. is non-sectarian, beneath its snow white banner women of every denomination can gather as do bees in winter time to resist the chilly blasts of winter, every member of this organization is a sworn enemy of the whiskey traffic. They are hated and feared by every liquor seller in the United States. I love them for the enemies they have made. They may make mistakes and doubtless do, but I have no stones to cast at them. They see their little ones ensnared by this demon and as they are being dragged down to eternal ruin, with true motherly instinct, they rush to their rescue. Let us not censure them for the mistakes that they may make, but rather assist them with our counsel and with our votes. If Brother Womack feels called on to make a charge on any one, let him set his lance in rest and bear down on the Rum Soaked Democracy of New York or the Beer-Guzzling Republicans of Cincinnati in these, he will have women worthy of his steel and should he get wounded in the contest these same women, whether they believe in woman suffrage or not, will nurse him back to life if it be possible, but if he should be killed in the contest his name will be placed along by the side of the lamented Haddock and Gambrell as another hero who died in defense of the home against the saloon.

W. S. TATE.

THE GOSPEL MINISTRY.

Continued from last week.

We have had intimations of this sort now and then for the last quarter of a century, but it has not been openly avowed till now. It will be a sad day for Baptist and the cause of Christ if such teaching prevails. Just think of a Baptist preacher exhibiting a diploma from some college to establish his literary attainments, and another from a Theological Seminary as the evidence of his preparedness to preach to and build up a church, in other words that such should be needful as a pass-port to the pastoral office. This is one of the safeguards that human wisdom would provide, but for which the word of the Lord makes no provision. Men thoroughly trained in both human and divine knowledge are needed to defend the gospel against the madness of its enemies, among the original twelve there was one such, and in every age since there have been such. These are essential to the defence of the gospel, but not the preaching of it and the building up of the churches. The history of the gospel and churches of Jesus Christ proves beyond all question that the men who have done most of this glorious work, and have made the greatest sacrifices in doing it, have not been furnished by the schools. I repeat, I am not talking of ministerial education but such teaching as is in my estimation leads us to look to the schools for our pastors. "Pray ye the Lord of the harvest that he will send laborers into his harvest."

I want also to call attention to the proposition to substitute the interdependency of our churches for their interdependency. The author of the idea or some advocate of it tells us just what it is, how obtained and preserved, and where it will place our churches? A people who have been taught so long to believe and cherish an idea or doctrine will not readily abandon it. O. S.

THE ADVANCED QUARTERLY.

"The Advanced Quarterly," published by the American Baptist Publication Society, has since the reduction in price attained a circulation of half a million copies per quarter. It is superior in size of print to most similar publications and has been pronounced by competent judges the best help of its kind. The Publication Society aims to furnish its high reputation and to maintain it in everything needed by scholars in the advanced classes. If for any reason your school has not been using this quarterly, do not fail to send to the Society for a specimen copy. Better try it."

WHO CAN UNDERSTAND IT?

Were I an infidel, it has seemed to me for years that I should be perplexed, at least, with some of the developments of Christian character, even in these days of liberty and conservatism. While I might account for many of the incidents of that character, on the ground of mere human motives, or worldly considerations; still, many of his acts, and more of his experiences, are positively beyond the scope of self, the world, or carnal pleasure. Criticize, analyze or anatomize as we may—we shall fail to find where low considerations and practical godliness intersect. This, however, is not the full statement of the case. Much that I see, and more that I do not see, is not only above and beyond, but is positively in defiance of selfish considerations. Here is evidently a real, organized life, of which I hear my brother speak in the prayer-meeting, to be governed by the changes of season or place; a life maintaining itself not only when denied the co-operation of carnal self—the customs and counsels of worldly power and aggrandizement, but a life running on and up, in the face of the most adverse conditions of the world, the flesh and the devil; making headway against the linked and leagued powers of the fallen worlds—even though self be a confederate with foes. The measure of the super-human in the human, may be estimated in part by the amount of the human resisted and defeated. In short, what is your power of self-denial? What is the extent of your dominion over yourself, brother? Is it more or less, it is the sum total of your moral power. Dare you be right—do right, against yourself to God? If so, you are more than a match for infidelity at this degree.

But this is not the depth of the mystery. That I may so be endowed with power above myself—that I am able to resist and overcome myself in all the strongholds of my nature—is one of God's marvels, obviously. But that I am made happy in the conquest, is the depth of the mystery. That in denying myself I find more happiness than when living to myself; that in being abased, I am dignified; and when the nearest dead, there is the most life in me! Great is the mystery of godliness! Who can comprehend the divine logic of self-reversion?

O, ye second-born sons of God! Know your strength; the power of conquest is ordained for you! Not, however, as man expects; it will not come along the line of human greatness and human show. The failure of the Christian begins when he begins to be something out of Christ. You triumph over the world, not by explanations, not by logic—not even by consistency, as the world makes it—but by the divine mystery of you, the deep unsearchable in you, not so much by what is said, as by what is unsaid. It is the great unsaid—unexplained of your being, that baffles hell! And how is it, to-day, brother, sister? Which life predominates? Which rules? What seizes the occupiers the ramparts of the dominions of self to-day? Does the new man triumph, or does the old aboriginal hold the situation—disputing even your right to have a conscience, except in league with pride and worldliness.

O, ye hand-cuffed menials of carnal self and carnal world! Moving in chains-gangs of a whole church to a squalid; with only here and there one who is free in Christ Jesus—who dare take up arms against themselves and live to God.

O Zion, arise! Put on thy strength and beauty. Face the world in the panoply of meekness, holiness and of godly sincerity—these take depravity unawares. Great zeal, great benevolence, great gifts and great arguments, the world is master of; but the concealed power of the ancient Nazarene bewilders earth and hell.

MACK.

GOLDEN OPPORTUNITIES ON THE HOME FIELD.

A serious question meets every pastor and church member in Mississippi. What shall be the outcome in dollars and cents of the great Missionary Centennial? The educational part of the movement is progressing fairly well. "Give the people information," you say: Is that all we need do? Their zeal will not likely rise to the giving point without information. But in point of fact, do we ever give as well as we know? "Why call ye me Lord, Lord, and do not the things that I say?" "As if he said," said paraphrased in the Nonsuch Professor, "Either keep my word more, or else call me Lord no more; either take me into your lives, or cast me out of your lips." Christ in a life truly, is a greater propelling motor than that coming out of the thrilling lives of all heroic missionaries.

No, the Centennial of modern missionary efforts is not to pass away with much talk and little giving. For Christ is in the celebration. Certainly no Christian thinks that one hundred years can possibly inspire stronger incentives toward missionary work than the parting words of the Master which come ringing through nearly two millenniums. But surely there ought to be no objection to our doing one hundred times as much of missions during 1892 as we have

THE SCRIPTURAL RULE OF GIVING.

Christians often inquire, how much time and money they ought to give? God tells us how much to give by simple commands, by arguments, and by telling us how much His people of old gave, that we might imitate them. It is generally supposed that the Jews gave only a tenth of what they grew, and their increase of animals yearly, but they gave more. They gave a tenth of what they grew, and all of their increase, to the support of the priests. Lev. 18:21. Then a tenth of the remaining nine-tenths were to be given to the Levite, the stranger, the fatherless and the widow, every third year, and the other years to be eaten during their days of worship. Deut. 14:22-29. Besides this, nearly one fifth, they were to leave a part of their crops in the field for the poor, and let their hands rest every seventh year. We would say to the Jew: "You have given enough," but God doesn't say so. He tells them that when they repented of a sin and desired forgiveness, they must show it by bringing some choice animal to God's house, and let the priest burn it, and called that burnt offering. He tells them that when they wanted to thank Him for some blessing already received, or desired to receive; to show it by bringing some choice animal to God's house, to be offered as a peace offering. He tells them that when they withheld what was due Him, or got anything from a fellow man by stealing, lying, or fraud, or charged their poor more for an article than was worth, they were to restore it with one-fifth added, and to bring some choice animal to make atonement for them, called the trespass offering. When a Jew sinned ignorantly, or violated through the frailty of his human nature, any of God's commands, he had to offer a choice animal, called the sin offering. Again, at each of the yearly feasts of the Passover—the harvest and the feast of tabernacles—every man must come bringing some choice animal to offer.

Besides these compulsory offerings, they had free-will offerings. Besides all this giving, which was about one-fourth instead of one-tenth, the Jews gave about one-fourth of their time to God's service. Some of us Christian pretenders of to-day have never put in one whole Sabbath in God's service. God tells His people that if they honored Him with their substance and the first fruits of all their increase, that their barns would be filled with plenty and their presses burst out with new wine.—Prov. 3:9-10. From this great giving of property and time we learn, that giving, actuated by love, brings happiness and prosperity. What about the examples and commands on giving when we come to this gospel age? The members of the church at Jerusalem gave up all they possessed, and went to work every day, and the Sabbath too, for the salvation of sinners; and as a result, people were baptized every day. Acts 4:32-34. The churches of Macedonia, in their deep poverty and great affliction, deprived themselves of the necessities of life to give. 2nd Cor. 8:1-4. We are commanded to abound in the grace of giving. 2nd Cor. 8:7. We are commanded to give on the first day of the week as God prospers, 1 Cor. 16:2. Again, it is written, "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints and do minister." Heb. 6:10. Although Paul did not desire a gift, yet the things the Philippians sent him was an odor of a sweet smell, a sacrifice acceptable and well-pleasing to God. Phil. 4:18. We are told that God loves a cheerful giver. Jesus our Lord says we are more blessed in giving than in receiving. After giving us these examples and commands, with many more, God so loves us and desires us to be so fruitful, that He gives us these promises, and arguments for giving, viz: "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11:25. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11:24. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches. Prov. 13:7. And God is able to make all grace abound to you; that ye always having all sufficiency in all things, may abound to every good work. Now he that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, being enriched in everything to all bountifulness. 2nd Cor. 9:8-11.

Hence giving, actuated by love, is the most acceptable and highest form of worship we can render God. It is a sin as well as a disgrace for our churches to allow a man who is called of God to labor outside the sanctuary for a living, or a part of a living. He ought to devote all of his time to God's service, and be supported as were the priests; and giving for their support ought to be considered as much a duty by our laymen as to support their own families. What saith the scriptures, for it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, for he that ploweth should plow

E. B. MILLER.

V. R. for Mississippi.

THOUGHTS ON CHRIST'S RESURRECTION.

"Christ's resurrection is a surety of ours." He is now on the right hand of God making intercession for us. His resurrection proves a new life beyond the grave. A home with a new body, no pain, sickness or sorrow. No end to the home. Death the greatest enemy of man, is now destroyed. We get a practical lesson from the scripture, "Who shall roll us away the stone." There are obstacles in the pathway of life we can't see our way but we should go forward. Moses stood at the Red Sea with the children of Israel. The wide sea before him the great mountain lifting their heights above him on right and left.

The hosts of Pharaoh pressing hard upon his rear, and he said in great faith to Israel, "Stand still and see the salvation of the Lord." His rod, the emblem of God's power, was stretched through the sea on dry land, which the Egyptians assaying to do were drowned by the returning waters. So in life's conflict with doubts, responsibilities and sorrows, let us go forward, remembering the parting words of the Master in John 14:1, "Let not your heart be troubled, ye believe in God, believe also in me; and again in the parable of the Good Shepherd. He is the shepherd of the sheep and goes before his sheep, leads, guides, protects and comforts in every trouble. His spirit is hovering over; his angels are also watching, protecting and shielding, and leads from this land of trouble towards the haven of rest. He does not keep from sorrow, but gives grace to endure and wisdom to guide. The great general of ancient and modern warfare studied the campaigns of the great masters of war who lived and acted in previous periods of the world, to find the secrets of their success. So must we go to God's word, the infallible guide, to find out the secrets of power and influence which made the characters distinguished in the spheres of life that marked their course. Christ is the model. We must abide in him and he in us. We would avoid the rocks and quicksands upon which many millions of human beings have floundered. The stone is rolled away from the tomb of death by the resurrection. The obstacles in the way of our salvation are hard hearts. Sins; the opposition of friends; the reluctance to do hard duties, are removed from those who go forward. Doctrinal difficulties are removed by doing every duty as it comes to us. Our path is often like a winding way through a forest and among the hills—we can't see but a little distance, and can't know beforehand where the path leads, but when we come to the end of what we can see, a further path opens to us. The same is true of the progress of Christianity, of real reforms of business, of every line of duty.

F. R. CARLOSS.

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THE SCRIPTURAL RULE OF GIVING.

Christians often inquire, how much time and money they ought to give? God tells us how much to give by simple commands, by arguments, and by telling us how much His people of old gave, that we might imitate them. It is generally supposed that the Jews gave only a tenth of what they grew, and their increase of animals yearly, but they gave more. They gave a tenth of what they grew, and all of their increase, to the support of the priests. Lev. 18:21. Then a tenth of the remaining nine-tenths were to be given to the Levite, the stranger, the fatherless and the widow, every third year, and the other years to be eaten during their days of worship. Deut. 14:22-29. Besides this, nearly one fifth, they were to leave a part of their crops in the field for the poor, and let their hands rest every seventh year. We would say to the Jew: "You have given enough," but God doesn't say so. He tells them that when they repented of a sin and desired forgiveness, they must show it by bringing some choice animal to God's house, and let the priest burn it, and called that burnt offering. He tells them that when they wanted to thank Him for some blessing already received, or desired to receive; to show it by bringing some choice animal to God's house, to be offered as a peace offering. He tells them that when they withheld what was due Him, or got anything from a fellow man by stealing, lying, or fraud, or charged their poor more for an article than was worth, they were to restore it with one-fifth added, and to bring some choice animal to make atonement for them, called the trespass offering. When a Jew sinned ignorantly, or violated through the frailty of his human nature, any of God's commands, he had to offer a choice animal, called the sin offering. Again, at each of the yearly feasts of the Passover—the harvest and the feast of tabernacles—every man must come bringing some choice animal to offer.

Besides these compulsory offerings, they had free-will offerings. Besides all this giving, which was about one-fourth instead of one-tenth, the Jews gave about one-fourth of their time to God's service. Some of us Christian pretenders of to-day have never put in one whole Sabbath in God's service. God tells His people that if they honored Him with their substance and the first fruits of all their increase, that their barns would be filled with plenty and their presses burst out with new wine.—Prov. 3:9-10. From this great giving of property and time we learn, that giving, actuated by love, brings happiness and prosperity. What about the examples and commands on giving when we come to this gospel age? The members of the church at Jerusalem gave up all they possessed, and went to work every day, and the Sabbath too, for the salvation of sinners; and as a result, people were baptized every day. Acts 4:32-34. The churches of Macedonia, in their deep poverty and great affliction, deprived themselves of the necessities of life to give. 2nd Cor. 8:1-4. We are commanded to abound in the grace of giving. 2nd Cor. 8:7. We are commanded to give on the first day of the week as God prospers, 1 Cor. 16:2. Again, it is written, "For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints and do minister." Heb. 6:10. Although Paul did not desire a gift, yet the things the Philippians sent him was an odor of a sweet smell, a sacrifice acceptable and well-pleasing to God. Phil. 4:18. We are told that God loves a cheerful giver. Jesus our Lord says we are more blessed in giving than in receiving. After giving us these examples and commands, with many more, God so loves us and desires us to be so fruitful, that He gives us these promises, and arguments for giving, viz: "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11:25. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. Prov. 11:24. There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches. Prov. 13:7. And God is able to make all grace abound to you; that ye always having all sufficiency in all things, may abound to every good work. Now he that ministereth seed to the sower doth minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness, being enriched in everything to all bountifulness. 2nd Cor. 9:8-11.

Hence giving, actuated by love, is the most acceptable and highest form of worship we can render God. It is a sin as well as a disgrace for our churches to allow a man who is called of God to labor outside the sanctuary for a living, or a part of a living. He ought to devote all of his time to God's service, and be supported as were the priests; and giving for their support ought to be considered as much a duty by our laymen as to support their own families. What saith the scriptures, for it is written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, for he that ploweth should plow

E. B. MILLER.

V. R. for Mississippi.

THOUGHTS ON CHRIST'S RESURRECTION.

"Christ's resurrection is a surety of ours." He is now on the right hand of God making intercession for us. His resurrection proves a new life beyond the grave. A home with a new body, no pain, sickness or sorrow. No end to the home. Death the greatest enemy of man, is now destroyed. We get a practical lesson from the scripture, "Who shall roll us away the stone." There are obstacles in the pathway of life we can't see our way but we should go forward. Moses stood at the Red Sea with the children of Israel. The wide sea before him the great mountain lifting their heights above him on right and left.

The hosts of Pharaoh pressing hard upon his rear, and he said in great faith to Israel, "Stand still and see the salvation of the Lord." His rod, the emblem of God's power, was stretched through the sea on dry land, which the Egyptians assaying to do were drowned by the returning waters. So in life's conflict with doubts, responsibilities and sorrows, let us go forward, remembering the parting words of the Master in John 14:1, "Let not your heart be troubled, ye believe in God, believe also in me; and again in the parable of the Good Shepherd. He is the shepherd of the sheep and goes before his sheep, leads, guides, protects and comforts in every trouble. His spirit is hovering over; his angels are also watching, protecting and shielding, and leads from this land of trouble towards the haven of rest. He does not keep from sorrow, but gives grace to endure and wisdom to guide. The great general of ancient and modern warfare studied the campaigns of the great masters of war who lived and acted in previous periods of the world, to find the secrets of their success. So must we go to God's word, the infallible guide, to find out the secrets of power and influence which made the characters distinguished in the spheres of life that marked their course. Christ is the model. We must abide in him and he in us. We would avoid the rocks and quicksands upon which many millions of human beings have floundered. The stone is rolled away from the tomb of death by the resurrection. The obstacles in the way of our salvation are hard hearts. Sins; the opposition of friends; the reluctance to do hard duties, are removed from those who go forward. Doctrinal difficulties are removed by doing every duty as it comes to us. Our path is often like a winding way through a forest and among the hills—we can't see but a little distance, and can't know beforehand where the path leads, but when we come to the end of what we can see, a further path opens to us. The same is true of the progress of Christianity, of real reforms of business, of every line of duty.

F. R. CARLOSS.

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